The Bombay Guardian.

VOL XXIV.—New Series.—No. 37. SATURDAY, NOVEMBER 9, 1878.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The *Lucknow Witness* has a word of appreciation for the Hindu festival of the Diwali. It is the sanitary feature that elicits our contemporary's commendation. The filth that has been allowed to accumulate in the rainy season is now removed. An annual cleansing is better than none at all; but our boards of health think it highly important that there should be no accumulations of filth. The sad thing to our mind is that in this festival, at the close of the financial year, when accounts are made up, all the benefits of the year that has elapsed, are ascribed not to the Giver of all good, but to Lukshami, the counterpart of Mammon, and supplications are addressed to her for blessings on the transactions of the coming year. It is the custom at this time to worship one's account books or implements of trade. What is truly singular is that many of the Parsees call in at this time a Brahmin priest to perform the required *pooja* of their books.

—The article on Edward White's Life in Christ by T. E. S. in the *Ind. Ev Review* is ably written and is well worth reading, though we are not sure that we would accept the views of this critic with regard to future punishment. He says: "Two widely divergent theories are claiming the acceptance of those who feel compelled to abandon the popular belief of an everlasting punishment for the finally inpenitent. These are, on the one hand, the ultimate destruction, and on the other, the ultimate restoration, of sinners—the latter view being presented, chiefly in England, in the form of the 'larger hope,' rather than as a formulated doctrine of Universalism." Judging from a number of expressions used in the article, we infer that T. E. S. favours this so called 'larger hope.'"

—There is, in the same Review, an article on self-support among the Karen Christians, that furnishes very pleasing evidences of the estimation in which these Christians hold the Gospel. The pecuniary sacrifices made by them well deserve the attention of other Christians. The church-members of the Bassein Sgan Karen churches were in 1857, Rs 5,345 in number, and their contributions were Rs. 6,783. In 1877, the membership was 6,556 and their contributions had risen to the figure of Rs. 36,132. They not only support their own pastors and schoolmasters, but itinerants among the heathen; they build their own churches, chapels and schools. The 16th of May last was the fiftieth anniversary of the baptism of the first Karen convert to Christianity, Kothabyu, designated 'the Karen apostle' because of his great zeal and success. The anniversary was celebrated by the dedication of a Memorial Hall as a place of worship for all the departments, and with wings for the accommodations of 300 boys. Since 1868 the Karens of Bassein have contributed Rs. 43,050 fer the erection of permanent school and mission buildings. So far from being impoverished by these efforts they have now such a taste for giving that they do not want to stop. As the pastors of these churches require only about Rs. 10 a month for the support of their families, it is evident that these Karen Christians expend on themselves, on an average, a considerably less sum than that, say, Rs. 6 or 7 a month.

—The concluding volume of D'Aubigné's History of the Reformation has just been published. It was in 1817, sixty one years ago, that D'Aubigné resolved to write this work, though the first volume was not published till 1835. 'One thing I do' has been the motto of this eminently useful life, and a monument remains more imperishable than any memorial of stone or brass. That portion of the work on which he has been engaged of late years, is called "the History of the Reformation in the Time of Calvin.

—In the extract that we subjoin, the opinion is expressed that the recent desolating famine in China, has been to some extent brought about by the cultivation of opium. British India has been diligently engaged throughout this nineteenth century in creating and fostering among the Chinese the appetite for opium, and now there are millions there who think they cannot live without it. Cultivators have been stimulated by the fact that a larger return would accrue from an opium crop than from a grain crop, and so they have gone into the cultivation of the drug very extensively, since the Government, finding the exclusion of the foreign article an impossibility, have tolerated its cultivation. The teeming millions of China require all the grain that the country can supply under the most favourable circumstances. What a fearful conception does it give of the opium appetite when millions of lives have to be sacrificed that it may be gratified. And what an awful responsibility lies at the door of those who, through covetousness, have done their utmost to awaken and stimulate this appetite, and so far from repenting of it, are still engaged in the same horrible work. People do not like to think that they are obnoxious to the judgments of God, and so they hail with acclamation the pretended discovery that there is no moral government of the world, and that famines and other national scourges come in the inevitable course of nature. By this doctrine the national conscience is seared as with a hot iron. The following is from the *New York Evangelist*:

> If these lands had been devoted to the growth of cereals, these famines, if not altogether averted, would not have been so destructive of human life as they were. Mr. Turner wrote in 1874, but he predicted that the increasing cultivation of the poppy in China must ere long bring upon the people the horrors of famine and starvation; a prediction which, in less than four years, is having a frightful fulfilment. Chinese statesmen, in memorializing the government against the cultivation, distinctly say that "the poppy deprives hundreds of thousands of people of grain food, and that many have committed suicide under pressure of starvation, with money in their hands to buy food when none was to be had." In a country where the soil is naturally poor, where the population is overcrowded, where there are literally no facilities for transportation, and where the people press ever closely upon the means of subsistence, it becomes very important to tax the soil to its utmost to support life. Where this is not done, but where, on the contrary, the soil is taxed to destroy life by raising the material to feed a destructive vice, it is to be expected that famines, when they come, will come with additional horrors. Chinese history abounds with the records of such visitations, but not one has ever approached this in awful destruction of human life. It would seem as if some part, and no small part, of this destruction might justly be ascribed to the fact that the cultivation of opium has so widely supplanted the cultivation of cereals, and that the use of opium has impoverished multitudes and deprived them alike of the ambition and the power to labor.

—Even the *Indian Mirror* fails to understand why the Indian Government should so determinately exclude the Bible from the public schools and colleges. If it were only on the ground of its educational value, the *Mirror* would have it taught. If the students in Government schools and colleges were to think about the matter, they would find it very singular that one entire body of ancient literature, and that in some respects the most remarkable of any, should be carefully excluded from their curriculum. They would wonder why the book of Job, a poem unsurpassed for sublimity, older than the Iliad, older perhaps than any other work of antiquity that has reached us in its integrity, should be kept from them. It could hardly appear to them a reasonable thing that the collection of Hebrew psalms should be withheld from them simply because it is the praise of the one Supreme God, and not of a number of divinities, that is celebrated in them. Why the teachings of Jesus of Nazareth, who has exerted such an indisputable influence on modern thought and modern society, should be singled out from all the teachings of antiquity, to be placed in the Index Expurgatorius of the department of public instruction, must be a mystery to them. Of course they who exclude the Bible from the course of public instruction in this country, do it on the ground that it would be an injustice to deprive the scholars of their ancestral faith and make them Christians. Two questions suggest themselves: 1. Does not the present course of study tend to destroy the faith of the scholars in their hereditary faith? 2. Does the study of the Bible necessarily make men Christians? Does it deprive men of their freedom? Does it not simply put men into a better position to judge what is truth? At all events, this difficulty remains, that that which is acknowledged to be one of the most potent instruments of culture and of mental and moral development, is strictly banished from the studies of the Government schools.

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VIOLENCE IN RELIGION.

A correspondent sends us an extract from Gall's work on "Instant Salvation," containing remarks on Matt. xi 12. referred to recently by a correspondent of ours. As we noticed Mr. Gall's remarks some years ago when calling attention to the book in which they are found, and as the book is in the hands of many of our readers, we do not think it necessary to republish them. After a careful study of the original, we are satisfied that the common English version very well renders the idea of the original. We cannot accept of the proposed reading, *devastate* for *take by force*, for the reason that the kingdom of heaven was not yet fully introduced, and it would be unnatural for our Lord to speak of it as devastated. John the Baptist (Matt. iii. 2) Christ himself (iv. 17.) and the disciples of Christ (x. 7.) all preached "The kingdom of heaven is at hand." Great numbers had gone out to hear John and had recognized him as the forerunner of the Messiah, commissioned of God, and one would have anticipated that when Christ appeared, they would have accepted him *en masse*. At the time referred to in Matt. xi. John was evidently surprised at the course things were taking. Jesus was quietly go-

ing about from village to village in remote parts of the land, with only an occasional visit to Jerusalem, and instead of that mighty revolution in the affairs of the state that might have been anticipated, Herod had cast a prophet of God into prison, and things were generally proceeding as they had all along done, with the exception of the miracles of healing wrought by Christ. So he sends his disciples to Jesus to ask him if he was the predicted One or if it was still necessary to look for another. In one sense it was necessary to look for another, inasmuch as the kingdom of God means God's reign in the heart, and it was needed that the Spirit of God should come in order that that reign might be set up with power. Our Lord works a number of beneficent miracles and directs the disciples of John to go and tell their master what they had seen, and add that "the Gospel was preached to the poor." The Gospel is an offer of the kingship of God to all those who have found out that self-government is self-destruction and that salvation is in the restored rule of God. Thus, when our Lord was asked of the Pharisees when the kingdom should come, he answered "the kingdom of God is among you." "Strive (agonize) to enter into the kingdom of God," he said, "for many shall seek to enter therein and shall not be able." These last words exactly harmonise with the English version of Matt. xi. 12. See also Luke xiv. 25-33. Also Luke xi. 21, 22 and the many passages that express the necessity of taking up a cross in order to follow Christ. Mr. Gall seems to have entertained the idea that the passage in question, as ordinarily rendered, would disfavour his doctrine of instant salvation. But if he means by that doctrine that men do not need to be delivered from their false confidences, or to be convinced of their moral bankruptcy, then the doctrine is not Scriptural. In such case there would have been no need of the prevenient ministry of John the Baptist, or indeed, of the old dispensation. But we cordially believe in the doctrine of instant salvation as taught by Mr. Gall, viz. that God is ready on the instant to receive every one who comes really trusting in Christ. There is salvation just now for every one who is really willing to embrace the salvation that God offers. But in order to do this it is necessary that men should receive the teaching of the book as to the spirituality of the law of God, and thus learn his own sinfulness and inability to please God. The Holy Spirit convinces of sin first and then of righteousness. Sometimes, as on the Day of Pentecost, the whole process is gone through with great rapidity. But men must agonise, that is, they must be terribly in earnest to enter the kingdom of heaven. Bunyan's Christian needed but to knock at the portal, and it was opened. But before that he had—while yet in the city of destruction,—to be made sensible of his danger, and turn his back on all that was dear to him, and even up to the moment when he approached the gate of the heavenly way, he was assailed by arrows hurled from the neighbouring towers by the soldiers of Beelzebub. In the rich young ruler we have an example of one who showed a singular intensity of desire to enter in, yet failed because of his trust in this world's wealth.

INTERNATIONAL BIBLE STUDY.

November 17th, 1878.—*Luke* vii. 11-17.

"Many of his disciples went with him and much people." 11. The crowd was like one of our congregations, composed of those who were and those who were not his disciples. A disciple of Christ is not merely one who learns certain things of Christ, but who consents to receive and follow all his instructions.

"Much people of the city was with her." 12. The works of Christ were not done in a corner. This large body of mourners knew perfectly that the young man was dead. The circumstances were particularly painful, and there would be no undue haste to bury the dead out of their sight.

"He had compassion on her and said unto her, Weep not." 13. We have not a high priest that cannot be touched with a feeling of our infirmities. The young man had died by a law of nature; but he that made all things is not enthralled to nature. We all believe that men are saved from dying by the use of appropriate means and this shows that there is nothing irreversible in a law of nature. If medicine can arrest death at the threshold and banish him, how much more may the word of the omnipotent one effect it. How many weeping mothers have heard this gracious word of Christ, Weep not; words that are not like the barren words in which we express our sympathy, but convey to the heart of the sufferers the assurance that whatever divine power can effect, is pledged for their consolation, if they are willing to trust in the sympathising Saviour.

"I say unto thee, arise" 14 These are wonderful words. Christ has taught us to be ever jealous for the honour of God and to ascribe unto him all that we receive and all that we can do. There never lived one less disposed to assume the honour that belonged to another, than Christ. Just think then of what that consciousness must have been that enabled him to use this language, "I say unto thee, Arise." The greatest potentate in the world, when his son has fallen under the stroke of death, is made to feel that his own power is at an end, however intense may be his grief. Death looks haughtily down from his throne on all the potentates of earth. For four thousand years he had transferred to his own realm all the generations of humanity, nor had any son of man ever succeeded in entering his domain to recover the captives from their captivity. But here is one who has the keys of death and hell. At his command the gates of death fly open, and whosoever is summoned back death may not retain. What a thrill of joy should this stupendous fact send through all the ranks of mankind; the fact that Christ has but to speak and death must surrender its victims. The character of death and of his work is altered by this fact amazingly. He is no longer the king of terrors to the believer.

"He sat up and began to speak." 15. He quickly learns the meaning of the strange scene that meets his sight; learns that Jesus of Nazareth has raised him to life when about to be committed to the tomb. Shall he ever forget, shall he not daily and hourly call to mind, from this time forward, that Christ has brought him back from the realms of the dead? Shall he not keep in mind that his faculty of speech is to be used for him that has restored it to him? His feet, his hands, his heart, his property, his all can only be used for Christ. Has not Christ done even more for you and for me? Has he not brought us from a condition more emphatically worthy to be designated *death* than that from which the young man was recovered?

BUDDHISM.

A CONTEMPORARY devotes three columns to a defence of Buddhism, contributed by some one at Rangoon. This writer says that the Buddhist doctrines are like the Christian, but have the advantage of being older. Professor Wilson, in his Essay on Buddha, considers it doubtful whether any such person as Buddh ever existed, and points out that at least twenty different dates have been assigned to his birth, varying from 2430 to 453 B. C. As to the comparative antiquity of Buddhist doctrine, if we understand by Christian doctrines that full expression of them which is found in the New Testament, the former may claim a higher antiquity. It is overlooked by those who make this objection that the Gospel is the introduction of a remedy, and that the knowledge of the disease must precede. So far from Christianity being prejudiced by any truths that are found in other systems, it really finds in these the verification of its own teachings. Paul, in the beginning of the Epistle to the Romans, shows that men are not only sinful but guilty, inasmuch as there is in nature and in the government of the world a revelation of the will of God such as condemns men for their disobedience. Many excellent precepts, in Buddhist and in Hindu writings, show that the will of God is made known to men if men were inclined to do it: When Christianity attained the development in which it was to be offered to the nations, it became a Gospel, that is, the announcement not of a code but of a deliverance, not of a demand but of a gift The more men know, the more they are guilty, and the more they need a deliverance from themselves. Though the instructions of Buddhism were as faultless as those of the Sermon on the Mount, of what avail would this be to men except to make them more deeply sensible of their need of a higher power to give them emancipation from their own evil-loving nature? It really would appear that there are thousands of persons who suppose they know all about Christianity, who do not know the meaning of the word "Gospel." In other religions we find glimpses of the law of God, more or less altered and accommodated to the tastes of men, and a statement of methods by which men are to escape the punishment of sin; but these methods are only so many additions to the obligations contained in the law. In the Bible, the law is for the purpose of convincing men of their state of need; when through the Gospel, they are brought into harmony with God by the atonement of Christ, they receive the gift of the Spirit enabling them to walk in the ways of God. In one respect, the contrast between Buddhism and the Gospel is as great as it could be. The Gospel puts man in the dust as regards righteousness, and all possibilities of redemption are found alone in God; in Buddhism there is no God and man is represented as having himself the power to rise to heavenly places. The one gives glory to God, the other to man.

APOCALYPSE OF THE SONS OF GOD. II.

In the 23rd verse of the passage that we are considering, (Romans viii.) we read, "We ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." Christians here are represented as having something, and as waiting for something. They are designated the sons of God in verse 14, and they are represented as adopted in vs. 15 and 23. They were once the children of wrath, but have been brought nigh to God and constituted his children by a spiritual change. The Spirit of God is given to them as a spirit of adoption whereby they are led to address God in terms of filial confidence. But there is more to follow. They have the first fruits; but inasmuch as they are predestined to be conformed to the image of his Son, they are said to be saved by hope (expectancy.) When a prince adopts a son he invests him with a title to his own rank, wealth and influence. He is at once raised in dignity above all the nobles in the land, and is, like his father, royal. It may be some time before the son understands the full significance of the title bestowed upon him, and before he is emboldened to claim his rights. And it cannot be denied that Christians are slow in coming to a proper apprehension of what the grace of God offers to them. Receiving new life, pardon and enlightenment as to the Christian walk, perhaps they do not at first understand how completely the Spirit of God is willing to give them victory over their own evil habits and over temptation. When "the law of the Spirit of life hath made them free from the law of sin and death," they are disposed, perhaps, to think that there is no higher level than they have reached. In verse 11 of this chapter we read; "If the spirit of him that raised up Jesus from the dead dwell in you, he that rised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The Spirit of God now dwelling in the Christian is to quicken his mortal body. This is that redemption of the body that is spoken of in verse 23, and is probably the same as that resurrection from among the dead that Paul says he was so eagerly pursuing, in Phil. iii. We do not understand by this the resurrection of the dead and buried body, but a spiritual work accomplished by the Spirit of God. Now the Spirit of God is the Spirit of truth, operating by means of the truth, upon the mind and affection, and upon the

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body through the mind. At the close of Phil. iii, the apostle says: "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body —the body of our humiliation,—that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Here we have again the idea of a subjugation of all things unto Christ, in connection with a change to be wrought in Christians. The word *working* (*energeia*) is almost constantly used for the operation of the Spirit in the hearts of believers At all events, Christians are represented as anxiously waiting and groaning in common with universal nature, for an operation of the Spirit, of which they have the first fruits, the effect of which shall be that they shall be fully revealed in their true character as the sons of God, no longer unrecognized, but manifest to all, and Christ in them. For let us suppose that believers should be suddenly clothed with a glory like that which our blessed Lord had on the Mount of Transfiguration. All will see at once, irresistibly and overpoweringly, that Christ is at the right hand of the Majesty on high. So far as we can see, all those stupendous results that would follow from the actual sight of Christ in glory, coming in the clouds of heaven with his mighty angels, would be accomplished by the apocalypse of the sons of God. For he distinctly says: "I am glorified in them," "the glory which thou hast given me, I have given them." "He that overcometh, to him will I give power over the nations and he will rule them with a rod of iron." "He shall come to be glorified in his saints and glorified in all them that believe." This would be the advent of the New Jerusalem, or the beginning of it, and the advent of the New Jerusalem is the advent of God and the Lamb that are the light thereof. "The last enemy that shall be destroyed is death." "We shall not all sleep, but we shall all be changed." We do not believe that the dispensation of the Spirit of God is to be a failure, but that he will effect in Christians spiritually a work like that which was wrought in Christ when he was raised from the state of death, far above all principality and power and might and dominion, to be head over all things. Ephes. i. 19-24. But the fulness of the Spirit's work is according to our faith. "All things are possible to him that believeth." And "God is able to do exceedingly above all that we ask or think, according to the power that worketh in us." So far as we can see, all the great blessings and transformations that are promised us in Christ, are to be realized and entered upon by faith. This is God's appointed way and it must be the way that most glorifies God. For faith means the abandonment of all hope from self and from finite power. All things that pertain to life and godliness are given us in Christ. "All things are yours, life or death, things present or things to come" Let the prayer of our Lord in behalf of his people, in John xvii, be carefully considered and it will be found in harmony with this idea that the complete redemption of man and of creation is the appropriate work of the Spirit of God, through the instrumentality of faith. He prays that believers may be made perfect in one, in himself and in the Father, so that the world shall believe. "I in them and thou in me that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." The love of God to the Son and to those who believe on his Son, is to be made evident to the world through the union of the Lord's people with each other and himself. The glory and the love bestowed by the Father upon the Son are in this prayer extended to his believing people, and the result is that their appropriation of these inherited rights, shall be the conviction of the world that Jesus is the Saviour of the world.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Although personally I do not take any benefit of the Medical Missionary Dispensary, still I am interested in it for the great good it does in Bombay. I am particularly gratified that it has trained up some three or four useful Medical catechists. But I hear that it is soon to be closed for want of funds. But why should such an undenominational institution be in want of funds? I am sure if each of the Bombay Missions contributed some 50 or 100 Rupees a month, it could be kept up. The Free Church Mission has already done its part by engaging the Doctor in its college; and will not the wealthy C. M. Society come forward to give it its liberal aid? Mr. Macpherson's Mission is, also, rich; nor have the American brethren a deficiency of funds for all good purposes. The Methodists and the Baptists would not be behind their other brethren in giving their "mite."

A. B. C.

NOTICES.

REQUEST FOR PRAYER.

EARNEST, believing prayer is requested for one into whom the drink fiend has entered, that he may be brought to Jesus: also for his wife, the child of a godly mother, that she may in her great trial come and find in Jesus an all sufficient Friend.

BOMBAY TEMPERANCE LEAGUE.

Band of Hope. The Byculla Branch meets to day (Saturday) in the Scottish schools, Byculla, at 5 o'clock P. M; and the Fort Branch in Dean Lane Hall (behind Old Secretariat) at same hour. Friends invited.

Epitome of News.

SATURDAY, NOVEMBER 2.

—There is much sickness among the troops at Peshawar. The Viceroy protests against a further letter to Cabul. His Lahore trip is postponed to the end of November.

—*Bombay Gazette*: "We understand that a few weeks ago Sir Salar wrote to Sir Richard Meade, the Resident at Hydrabad, a letter in which he placed at the service of "the Paramount Power" not only the troops but the Treasury and all the resources of the Hyderabad State. It is satisfactory to find that Sir Salar Jung can, in our emergency, forget petty quarrels, and only remember that the fortunes of the Nizam are entirely bound up with those of the British Government."

—The brother of H. H. Aga Khan, died at Poona on Wednesday, aged 69.

—Eduljee Nusserwanjee Kapadia, returning to Dadur from Bombay by the down local train, Thursday, while attempting to get out of the carriage before the train came to a standstill, fell between the platform and the train, when the wheels of one of the carriages passed over him, causing almost instantaneous death.

MONDAY, NOVEMBER 4.

—*Times of India*: "The trustees under the liquidation of Messrs. Nicol and Co. have, by direction of the committee, issued a circular to the numerous employes of the firm, informing them that their services will not be required after the present month."

"The death was announced recently at Melbourne of William Sackville Gordon, a son of the late Lord Henry Gordon, and cousin of the Marquis of Huntley. Mr. Gordon had occupied recently the humble position of letter-carrier in the district of Toorak.

"During the servere thunderstorm on Saturday evening a side wall of the Hindoostan Mill, situated near the Byculla Flats, was struck by lightning, and a number of cotton bales that were stowed against the wall within the building were set on fire." Cotton to the value of about Rs. 15,000 was destroyed bofore the fire was extinguished. The lightning fell at two other places. One man was killed; another was struck without being much injured.

—On Thursday last the members of the Prarthana Somaj entertained the Hon'ble J. Gibbs at Poona.

—*Deccan Herald:* An unpleasant discovery has been made in the 45th regiment, resulting in the placing of Quarter-Master Sergeant Jackson under arrest, for having absconded from the Grenadier Guards sixteen years ago. The prisoner is very much respected in the 45th, in which he has served for fifteen years, mostly abroad. He accompanied the regiment through the Abyssinian campaign, for which he has a medal. He is married, and has a large family.

—*Bombay Gazette*: "The Afghan explosion was timed as nicely as if the fuse had been cut by the most experienced artillerist at Shoeburyness. When did Abramoff conveniently turn up in Kabul? Just at the very time when it was being discovered in Europe that the execution of the Berlin Treaty was a very dubious part of the Russian programme. When was it the Amir was coached up to insolence? Just when it was known in Europe that England really and truly intended to improve Turkish rule in Asia Minor. We think it is very evident that the advance of the Russians in Central Asia and the Afghan mine is all part of a carefully arranged plan to bring the Treaty of San Stefano into play in place of that of Berlin, and unless England alone, or England in alliance with other powers, is able to keep Russia to the strict letter of the Berlin Treaty, we may look for a Russian occupation of Constantinople within the year as an event not at all unlikely to happen."

—The Bombay Chamber of Commerce give us this picture of Custom House matters, a month ago: "We had, therefore, Mr. Lestock Reid, as Commissioner of Customs, Mr. Pritchard acting for Mr. Reid, *but residing at Simla*, Mr. Pedder acting for Mr. Pritchard *but residing at Poona*, Mr. Trevor, the Deputy Commissioner, *on leave in Europe*, (this gentleman having gone home a few weeks previously,) and the only person in Bombay apparently able to sign an official document for the head of one of the most important departments of Government, Mr. Coghlan, a gentleman without any official position or experience in the department."

—*Simla 3rd*: "According to the latest information, General R. Lomaken, who commands the Russian expedition against the Turkoman tribes on the northern border of Persia, had received supplies from the Caspian, and was fortifying himself in the position to which he had returned. The Tekhe Turkomans were attacking his communications.

—The *Penny Gazette* reports the surrender of the notorious Arab, Habib Abdul Rachman, who for many years has exercised such preponderant influence over the destinies of Acheen. In fact to him the Acheen war may, in a great measure, be ascribed.

—The Municipal authorities, with the assistance of the Police, endeavoured on Saturday night to obtain a census of that part of Bombay called Dongree, which is very thickly populated by natives of all castes, but principally Mahrattas. The object of this enquiry arose, we hear, out of the heavy mortality which is reported daily from that quarter.

—We have now had upwards 123 inches of rain in Bombay, the heaviest on record.

TUESDAY, NOVEMBER 5.

—A brigade each of Bombay and Madras troops is to be formed immediately for Frontier service.

—The ultimatum to the Ameer was put into the hands of Faiz Mahomed Khan, commanding officer at Ali Mu-jid, on the 2nd November. A copy was at the same time posted in the Ameer's post-office at Peshawur.

We learn that a German lady at Lahore, connected with the American Mission at that station, is organising a Red Cross Society to accompany the Afghanistan expedition.

—It is denied that the fire at the Hindustan Mills was caused by lightning.

—The Famine Relief money expended in building the C. M. S. church at Aurungabad, was subscribed in England by friends of Missions. The church was opened last Sunday by the Rev. Mr. Weatherhead.

—The *Amrita Bazaar Patrika*, devotes nearly four columns to an article on Sir Alexander Arbuthnot and the Vernacular Press Act. Sir Alexander Arbuthnot told the Viceroy's Council that he does not read that paper. The editor says in his wroth:—"It won't do, Sir Alexander, to insinuate that you do not read our paper. Though Indian autocrats have immense deal of powers, yet they cannot altogether ignore facts, especially facts which are patent to all. Does he not know that the *Amrita Bazaar Patrika* is no longer an Anglo-vernacular journal? Well, after all, if he does not know it, more the shame to him. The *Patrika* is no longer of the *dhooti* and *loongi* class, but it has now taken hat on and coat For the *Patrika* is at present conducted in the English and is therefore read by the educated classes. It is circulated and read all over India wherever English language is spoken. And does Sir Alexander think that he can throw all these potent facts in the shade by a sneer? Ah! no, the *Patrika* is too massive a fact to be overcome either by a Vice-regal smile or ministerial sneer. Sir Alexander boasts that he and his colleagues do not commonly read the *Amrita Bazaar Patrika*. What a humiliating confession! What moral obtuseness, that they do not see how humiliating is the confession and take pride in

it! The question is, *are* such men fit to govern an alien nation of diverse races of two hundred millions?"

—*Indian Chr. Herald:* On Sunday, the 20th October, four Sikhs were admitted into the visible Church of Christ by the rite of baptism, in the Simla Baptist Mission House. Of this number three are grown up men, and one, an elderly woman,—all residents of the Punjab.

Wednesday, November 6.

—*Standard;* Constantinople, Sept. 21: "In the days of Abdul Aziz the Sultan rarely went twice in succession to the same mosque. You had to rise and take counsel early in order to discover his plan for the day. You hurried from place to place, through an eager and excited crowd, before you could arrive at the proper stand-point. You saw crowds of brilliantly dressed women on the terraces, the walls, and house-tops; the roads were lined by the finest and most handsomely equipped troops in the world; and the stirring strains of wild Turkish music at once astonished and charmed your ear. The very crowd gave you matter for reflection, for in it you might see representatives of every one of the races and tribes which the Sultan of that day ruled. And the Sultan himself was a presence to behold. Every one knew that Abdul Aziz was a tyrant; a tyrant who was only not sullen when he was passionate; a man who, though he was sensual, was still brutal to women; who was utterly corrupt; a glutton and a miser; who had belied all the promises of his youth, and had brought to the very verge of destruction the Empire which he had been expected to save. Still every one knew that he was a master of men—a monarch of strong will and great resolution—and all felt as they gazed on his stern face that in him all the pride and all the passions of his haughty and violent house were concentrated, and that as he looked, so also must have looked the Murads, the Bajazets and the Solymans of the olden time. Widely different is the scene which we witness now. Sultan Abdul Hamid comes quietly down through the gardens of Yildiz Kiosk, to a little mosque which stands at the entrance to the gardens, and is visible there, and there only. There are troops and there are spectators, but the troops have lost their dash and *elan*, and the spectators look on languidly. Abdul Hamid has as many virtues as his uncle had vices, but he has been unfortunate, and in this country we take no interest in misfortune."

—It is said that the people of Kohistan have rebelled and murdered their Governor, and that the Ameer has sent a large force of infantry and cavalry into the province to restore order.

—General Primrose is to take command of a mixed division of Bombay and Madras troops to support the force already moved up to the Frontier.

—*Overland Mail,* Oct. 18; Amongst the deaths recorded this week are:—Sir G. Hill, Bart.; Bishop Mackenzie; Lady Church; Lady Vassall: Lady Lane; Professor Harkness; Lieut.-Col. R. Saunders, late Royal Newfoundland Corps; Lieut.-Col. J. Ward, late 91st Regt.; Lieut.-Col. R. Wynter, late Bombay Army; and Major E. D. Nares.

A terrible accident occurred on Oct. 11 at the Colosseum Music Hall, in Paradise Street, Liverpool, which resulted in the death of thirty-seven persons and serious injury to many others. The hall, which was originally a Unitarian chapel, has accommodation for about three thousand people, and on the night of the accident it was crammed by an audience which included many boys and girls, the prices of admission being very low. At about twenty minutes past eight o'clock a fight in one corner of the hall caused some confusion, and in the midst of this some one cried "Fire!" The scene which ensued was terrible. Without waiting, the audience rose *en masse* and made a rush towards the various exits. There were, the manager computes, between four and five thousand people present, but this is probably an exaggeration. The audience was what it called the "first house," there being two performances each evening, one closing shortly before nine and the other commencing at that hour. At the principal entrance there was a partition dividing the stream of people entering the place and taking their tickets for different parts of the auditorium, and it was at this point that the serious consequences of the false alarm resulted. The people rushed down the stairs pell-mell, and being stopped in their headlong career by the barrier, were precipitated to the floor, and, falling on each other, were soon a struggling heap. The crowd behind still continued to press on, and it was speedily evident that many of those who were underneath would have little chance of life. As a matter of fact, no less than thirty-seven persons were killed and a very large number injured more or less seriously.

—*Christian:* "At the invitation of Mr. Frank Wright, of Kensington, a party of gentlemen lately visited his winepress, and were shown the whole process by which the juice of the grape is expressed, bottled, and preserved without fermentation. Among many interesting items of information we learned that, although the unfermented wine is pleasant and palatable, much less is drunk at the Lord's-table than of the more fiery compound. When the Rev. Newman Hall gave his first order to Mr. Wright, he specified the same quantity as they had been accustomed to use; but this was found to be far too much. It has been observed elsewhere that persons who used to return the alcoholic cup sensibly lightened, do not drink so freely of the unintoxicating wine."

"We heard it remarked lately that the question of the substitution of the harmless cup for the "strong drink" is not ripe for agitation; but it was raised forty years ago, and it is time that it was settled. The table is fenced against ungodly sinners; ought it not to be fenced against becoming a temptation to the weak? There are many who dare not take the cup in remembrance of their Lord's death, if it contain alcoholic wine, lest it should rekindle the appetite which had been overcome. Surely, since the Lord speaks not of wine as to be used in showing forth his death, but of "the fruit of the vine," it is, to say the very least, an allowable concession to the weak brother, for whom Christ died, to use that which cannot set him on fire of hell."

Thursday, November 7.

—Mr. James Caird, C. B. appointed on the Famine Commission, arrived yesterday.

—*Times of India*; London: "There are not a few high and influential persons at home who think a great deal of Sir Bartle Frere, and gossips nodded much and looked vastly wise the other day when it was announced that special instructions had been sent to Sir Bartle Frere to complete the South African confederation scheme with all speed. Nobody knows what is in store for the "old Indian Warden of the Marches" as he calls himself, but his reputation has been greatly increased by the masterly state paper which, written by him in 1874, discusses the frontier policy. The paper is of great length, and deals with the past and present policy of Indian officialdom with unusual frankness and force. For the present crisis he ranges himself on the same side as Sir James Fitzjames Stephen, and would have among other things a perfect intelligence department of European officers in Afghanistan, and, if possible, a preponderating influence there without subjugation.

—*Indian Mirror*; "We always regret the policy of religious neutrality which has excluded the scriptures of different nations, among others the Bible, from our educational institutions. The educational value of these works cannot be exaggerated. The Bible above all may be safely recommended to our school authorities. Even if the doctrinal or dogmatic portions of it were rejected, there would be enough left to afford life to successive generations of men. A contemporary quotes the opinions of some of the greatest men on the educational value of this rare book. Professor Huxley, for instance says:—

"I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure.'

"Rousseau said:—

"'Peruse the books of philosophers, with all their pomp of diction, how meagre, how contemptible, are they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration.'

"And the great Goethe said:—

"'The further the ages advance in cultivation, the more can the Bible be used, partly as the foundation partly as the means of education, not, of course by superficial, but by really wise men.'

"For our part we should never hesitate to introduce the Bible and other scriptures into our schools if we could find a way to do so. If it be altogether impracticable to use them in their entirety, let us have extracts and selections from them."

Friday, November 8

"A new "marine monster" is said to be in process of construction on the shores of Communipaw, near Pemrapo, in the United States, which, it is asserted, will completely revolutionize naval warfare. Before it the navies of the world are expected to disappear "as leaves before an autumn breeze." This sea-demon is built of iron, and is 21 feet 6 inches in length, 15 inches in diameter; and nearly 4 feet in circumference at its largest part amidships. From this point it tapers down to the bow, which is shaped exactly like the sharp end of a cigar. At the bow, screwed in, is the torpedo, with a brass cap at the end. It is charged with 100 lb. of dynamite, equal to 600 lb. of "giant powder," or enough force to whirl into the air in fragments the largest ship afloat, or in fact, it is said, a whole fleet. Aft of this torpedo is the cylinder which contains the motive power of gas. This is generated in a machine ashore and charged in the cylinder. Amidships is the engine, and aft of that is the steering apparatus. The craft has a centre spring rudder, aft of which is a two-bladed propeller on a hollow shaft, in which are contained the wires by which the craft is manned, sailed, steered, and fought from shore.

—The *Civil and Military Gazette* says 16,000 Mohmunds are ready to throw in their lot with the British as soon as an advance is made. The same paper says that Yakoob Khan is still imprisoned, and that great discontent is prevalent in the Ameer's army. A large Afghan force has been sent Lalpura-wards from Jellalabad.

—*Times of India*; Lahore, 7: Advices from Quetta, dated 27th ultimo, state that on that day the 2nd Punjab Cavalry, Jacobabad Mountain Battery, and part of Jacob's Rifles had arrived. The remainder of the latter corps and the 2nd Beloochees were expected on the 31st. The 3rd Sind Horse go to Mustang, wintering there with another cavalry regiment. The Quetta Garrison are suffering from fever, dysentery, diarrhœa, and liver diseases. The Fort is being strengthened by Colonel Browne.

—Mandalay, Oct. 30; There is likely to be trouble in connection with the Princes who are under the protection of the Resident, Moungook, the uncle, of these Princes, who escaped, has returned disguised as a Phoongye. He collected many men, armed them with muskets, and committed robbery and violence. The leader and 260 others were taken prisoners, and when examined many proved to be the officers of the king's guard. The ultimate object of Moungook was apparently to make the eldest Prince, who is at the Residency, King of Burmah. The insurgents' arms were obtained from the soldiers.

—Mr. Eastwick has written a history of the Nizams, whose lives and adventures have been left unrecorded by all previous Indian historians. He will immediately publish his first volumes. It is expected to be one of the finest studies of India that have yet appeared.

—The Matriculation Examination in connection with the Bombay University will be held at the Town Hall on Monday, the 18th instant. There are in all 967 candidates for the examination. Of these 578 from Bombay, 166 from Poona, 118 from Ahmedabad, 69 from Belgaum, and 36 from Kurrachee.

—Deaths last week, 538.

—*Bombay Gazette;* Calcutta 17: "Vizagapatam was visited by a cyclone on Tuesday from 1 o'clock in the morning until 3 o'clock in the evening. It commenced from North-East and veered East and South-East. The French and English barques Cambodge and Fifeshire are total wrecks. The captains and officers were all drowned, and of the crews only one Frenchman and four Englishmen were saved. There was a terrific sea. The Fifeshire parted in two and the anchors of the Cambodge dragged. Both vessels were almost entirely laden with seed for Marseilles."

Miscellany.

—Dom Pedro, of Brazil, was a student and friend of the poet Coleridge, and holds his memory in tender recollection. When last in England he visited Coleridge's tomb one morning as early as six o'clock. He has lately sent a silver vase, as a tribute of regard, to Mr. Thomas Allsop, the oldest living personal companion of the great master. Mr. Allsop's "Recollections of Samuel Taylor Coleridge," and gifts of letters and documents, interested the Emperor of Brazil very much, recalling the characteristics of his honored friend; hence arose this graceful gift to Mr. Allsop. The vase was sent from Rio de Janairo to England through the hands of the Brazilian Ambassador. The inscription is:

To Thomas Allsop,
from Pedro III.

In Recognition of Interesting Documents and Letters,
Throwing Light on the Life of S T Coleridge,
As the only surviving Friend of the Philosopher and Poet,
Whom I Loved Living and Honor Dead.

—A statue to Dr. Chalmers was unveiled lately in Edinburgh. Lord Moncreiff, who presided, said that "he knew and loved Dr. Chalmers for a long period, and the Rev. Doctor always gave him the impression of carrying about with him a power and grandeur beyond the immediate exigencies and emergencies of the moment, which seemed to elevate him wherever he was placed, among whatever society he was thrown, above those with whom he mingled. His intellectual powers were certainly of the highest order. They were great in themselves; they were still greater in their rare combination. He had a vivid, ardent fervid, poetic imagination, a rare and felicitous command of glowing language, that power of concentrated intellect which raised men to eminence in the exact sciences, and, lastly, he had a wonderful power of organization and detail which a Chancellor of the Exchequer might have envied, a knowledge of the springs of human action and of the feelings and sympathies of his countrymen that appeared almost to be intuitive. It was, however, the moral fibre of the man which raised him to the distinction he attained, his power of making deep religious impressions, his ardent, fervent philanthropy, scorn of the base, admiration of the beautiful and noble, and impatience with smaller and meaner natures; and with these he combined a gentle, almost boyish, sweetness, adding the charms of a simple mind and glowing heart to his mighty conceptions and high aspirations."

Selections.

TRUTHS FOR TRYING TIMES.

NOTES OF AN ADDDRESS*

BY MR. JOHN G. MCVICKER.

We have been hearing a good deal in these meetings about the dark and difficult days that are to precede the coming back of our Lord Jesus Christ—days on the verge of which we appear now to be standing. I wish, for a few minutes, to lead your minds to dwell on some of the old and precious truths that were the Church's strength at the beginning of her history, and that are abundantly sufficient to support and comfort us through the darkest times, till that history closes in the glory of the second advent.

Rom. viii. 1—18: I suppose that the seventh chapter teaches us that one quickened by the Spirit of God, has *in himself* no more power to overcome sin and keep the law than before being quickened. If he thinks he has such power and tries, he will find he has none. The law of sin in his members is too strong for him; he wills to do good, he delights in the law of God after the inward man; but he has in himself no strength to carry out his will. The law of sin in his members brings him into captivity; but he is quickened; he has Divine life in him; he cannot submit to be overcome by sin. If he cannot conquer it, he can and must cry out in the misery of defeat. If he is unable himself to overcome, he can cry out for help—"Who shall deliver me?" The early part of the eight chapter tells how he finds deliverance.

Verse 1: "There is therefore now no condemnation to them which are in Christ Jesus." A Christian, observe, is a man in Christ; not a natural man, being gradually moralized and made religious. He is one who has found out that in him—that is, in his flesh—dwells no good thing; that his flesh—all that he naturally is and has—is incurably evil. It must be slain, it cannot be improved. "This is a discouraging doctrine; it will lead to despair." Nay, see Christ coming to our help. He dies for our sin; He rises, the Head of the new creation. Through Him the Holy Ghost is shed abroad abundantly. By faith in Christ the Holy Ghost quickens, and then dwells in, the soul, thus joining it to Christ. The man is now joined to Christ; he is in Christ.

You will see that there can be no condemnation to them which are in Christ Jesus. He can be as easily condemned as they. And you will notice the connection between this and what Paul has been previously teaching. It is not about condemnation he is discoursing; it is about overcoming sin, and keeping the commandments of God. Quite true; but till you are justified from sin you can never conquer sin. Till God has pardoned you, and set your conscience free, sin will still enslave you; therefore the very first element of practical holiness is to be in Christ, and know that there is no condemnation for you.

Verse 2: The next is to know that there is a law of the Spirit of life in Christ Jesus; that in Christ Jesus there is a living power that enters you, and works in you, when you believe in Him; and that this law of the Spirit of life in Christ is stronger than the law, or steady working power of sin and death in your flesh. You have not now to overcome sin in your own strength; you have, or ought to have, given that up entirely. You are joined to Christ; you have His living Spirit now by which to carry on the conflict. By this you overcome. It is no longer "brought into captivity," it is "set free."

Verse 3: And this is explained fully in the next two verses. Put the flesh ever so much under the law, the law could do nothing with it. The best commandments, and your very best attempts to keep them, will by no means set you free. This is exactly the religion of all men not born again. They are still in Adam, under commandments and ordinances. See God's way (1) of fully condemning the sin in us, and (2) of freeing us from its power. First, He sends His own Son in our flesh, without its sin, to take up this matter of our sin, and to settle it righteously for ever. And this He did, exhausting the penalty of sin in dying for it. So that he who believes in Him, knows well that the very sin of which he is conscious, and for which he is grieved and humbled before God, has been "condemned;" that God has been fully satisfied and honoured in regard to it. That is the first thing.

Verse 4: Then, secondly, he is now in Christ, and so has the Spirit of Christ as a new power for a holy walk. So that he is now able, by this new and Divine power, to walk in the righteousness of the law, which while a man in the flesh, under the law, he was utterly unable to do.

Verses 5, 6: For amid all the diversity of human character and experience there are just two classes of men: those who are *after the flesh*, and those, who are *after the Spirit*. If you have not gone out of yourself to Christ in faith, you are after the flesh. You may sometimes grieve about sin, and try to overcome it; you may be religious, attempting to adorn the rotten sepulchre with whitewash; but "to be carnally minded is death." On the other hand, if you have given self up as a ground of confidence, and gone out in faith to Him who died for your sin, then your are after the Spirit. For "this spake He of the Spirit, which they that believe in Him should receive." And again: "In whom, after that ye believed, ye were sealed with that Holy Spirit of promise." You are after the Spirit, and that is life and peace. A new creation is opened up to you: a new power; new possibilities of serving God. You have now, if you are lowly and watchful, the almighty power of God at the disposal of your faith with which to overcome sin, and to serve and walk with God.

Verses 7, 8: For, to go back to a man in the flesh, the carnal mind—the mind of a natural man—is enmity against God. It loves self, it loves sin, it does not love God. It loves money, or pleasure, or honour, or something that will satisfy and glorify self; and it hates a God that forbids all this, and is going to punish it. What is the use of telling it to love God, so far as getting it to do it is concerned? You may as well tell the tiger not to love blood, or swine to hate wallowing in the mire. They therefore that are in the flesh cannot please God. Put a man in the flesh into a tavern, into a counting-house, into a church, he is a man in the flesh still. Drunk or sober, fasting or feasting, garlanded with roses or crowned with thorns, saying prayers or singing songs, he is *in the flesh*, and he *cannot* please God. "Then I may just as well not try." Yes: just as well, so far as succeeding goes. If there are two wrong roads, indeed, and you know the one you are in to be wrong and fancy the other to be right, it will do you some good to try it. It will not lead you home; but it may set you to inquire, with an earnestness proportioned to your danger and your desire to reach home, if there is not another road still that will lead you there.

Verse 9: For there is a third road, and that road is *Christ*. Those that have gone out in faith to Him have a new life. They do not draw their life from its old root in the flesh; they are planted in Christ, and by the Holy Spirit draw their life from Him. You understand? It is not that they are a little more pious than their neighbours, or than they themselves once were. There is an infinite gulf between them, as wide as between a flower of painted wax, and a living flower growing in a garden. The one has got the Holy Spirit dwelling in him, the other has not. Christ Jesus gives eternal life, and sends the Comforter, to as many as the Father has given Him.

Verse 10: And if Christ be in you—for the Holy Spirit in us is just Christ in us—you have got life and death in you. Do not forget this. Do not be surprised if you find death as well as life. The body is still under the power of death, because of sin. The Spirit is life, because of righteousness. For as sin and death go together, righteousness and life go together. Grace reigns through righteousness unto eternal life. We have life in a way of righteousness. And while the body is still under the power of death, because of sin; we have a new life in us, life in Christ, life by the Spirit, because of righteousness.

Verse 11: And, more than that, this two-foldness will not always last. The body is not to be eternally in the power of death. The Holy Spirit in us is the Spirit of Him who raised up Christ from the dead. And if He has given us the same Spirit as Christ, it is because He means to quicken our mortal bodies as He raised up Christ's body. If you could make a grain of wheat, all but the giving it life, and if, after that, the principle of life were communicated to it, you and I might not notice the difference; but that germ of life in it would be the assurance that it would not lie and perish under the soil, but be raised up in the beauty of stem, and leaf, and ear. The Holy Spirit is the earnest of resurrection.—(*Word and Work.*)

* Delivered at the Dublin Believers' Meetings.

MILDMAY MISSIONS.

A FEW INCIDENTS NOTED BY THE WAY.

It is impassible to place before inquiring friends anything like a *full* statement of what has been done in our Missions during the past year. As in every field of service, there is much ploughing before sowing, and much sowing before reaping; and we cannot in this life judge of success by *present* results. The precept, with its strong encouragement, holds true at all times, "Cast thy bread upon the waters, for thou shalt find it *after many days*;" and there is, we believe, a greater amount of *hidden* blessing than of blessing that appears in connection with every spiritual effort among a large and migratory population. The seed that seems to be lost is often only removed from sight, to be found again rejoicigly in the Great Harvest Day.

But we are able to gather a few incidents, kindly supplied by the Deaconesses, which may serve to prove that much cheer has been given in the work.

A HAPPY CHANGE.

In visiting in the district the Lord has given us, we spoke to a young woman (a monthly nurse) of the love of Jesus. She seemed impressed. We saw no more of her, for she lived out of the district, until one of our sister-workers in connection with the British Workman asked us to call and see her, as the Spirit had applied the Word spoken, and she was really longing for Christ. She soon after received the Lord Jesus as her own precious Saviour, and came to the Mission-house prayer-meeting to thank Him for His great salvation. Her deep, true love for the Master is showing itself in thirst for the Word, and in loving acts to the sad and suffering ones that cross her path.

"SEEING THE DIFFERENCE."

Some time ago, I entered a house where I had not been before. Having seen and spoken to the people downstairs, I went to the top of the house, and knocked at the door of a small back room, where I found a man sitting alone, evidently in great suffering. He gave me a look, which plainly said, "What brings you here?" He did not ask me to sit down; however, I tried to draw him out in conversation. He told me he had been a van-driver for some years to a house of business, but, compelled to give it up in consequence of ill-health, he lived with his sister, an old woman who brought him up from a boy, and who, since his illness, was obliged to go out to work each day to support herself and sick brother, and he was left alone in great pain of body; but he said, "I shall soon be well; I don't want anyone to talk religion to me." From this I saw that I must go very carefully to work, so tried to draw him out on other subjects; found out his tastes in reading, and promised to supply him with books—as this, he said, was the only thing that made him forget his pain. I then ventured to remind him that when we are in health, and engaged with the business and activities of this world, we are apt to forget the one to come, and the claims of the One "who so loved us," and who then lays His hand on us in love, and brings us alone that we may hear His voice. As I was leaving, I said, "I want you to think of one little verse of God's Word until I come to see you again. It is this, 'God hath not appointed us to wrath, but to obtain salvation by Christ Jesus, who died for us." I called in a few days, and found him more ready for conversation, but he never said much. I took him some flowers from our Flower Mission, and only called his attention to the text around them, and left him a story-book where the Gospel was simply told. In a very short time I found God had begun to work in this precious soul, but still he said very little, and I had to be careful. I sent him nourishment regularly from our Invalid Kitchen, calling myself twice a-week. He now began to listen to God's Word with great

pleasure, and even let me pray with him, and I began to find my visits were longed for. His sister told me he would say, "This is the day for the Deaconess; the time will not seem so long. Do you think she will come?" I said to him one morning, "It would make me so happy, if I knew you had taken Jesus as your Saviour, and accepted His offer of pardon and eternal life to all who believe on Him." He looked up at me with sweet simplicity, and said, "Yes, Miss, I have; He is now my Saviour."

Shortly after this the end came; he was too ill to leave his bed. I visited him every day, and was with him the day he died. I shall never forget the look of perfect peace and joy which lit up his unconscious face as he said, at intervals, "How beautiful, how beautiful! Ruth, be sure you come, there is plenty of room." This was his sister; the rest I shall give in her own words: "Oh! Miss, it would take me hours to tell you all the beautiful things he said the last two or three days. Sometimes it would be, 'Don't cry for me; you ought to be glad. You must not love me too much; love Jesus. He received me, and He will receive you.' Jesus is my Saviour now. Our parents were moral, respectable people, members of a Baptist Chapel all their lives. They died, telling us to be good, say our prayers, and attend our place of worship. We thought they were all right, and died pretty comfortably; but I never saw a deathbed like this. I shall never forget it. I *see now the difference* between mere morality of conduct and true Christianity."

ENTRANCE OF THE WORD GIVING LIGHT.

Asked to go and see one far gone in consumption. The neighbour said, "She is not fit to die; she is very passionate, and often swears." Found a young mother, of twenty-seven, with five little children, in a close room, very small, and the stairs so broken away it was difficult to get up and down. One little child and the baby suffering from skin disease, and the poor mother unable to attend properly to them. We have got the child into a hospital, and a relation to take the baby. Day by day, and week be weak, we read God's Word to her, and the entrance of His Word gave light. She was taken to the Bethnal-green Hospital, and there, in the calm quiet and the daily teaching, she said she saw the way of salvation more clearly, and came home rejoicing in Jesus. She is quite ready to go when her Lord calls, though she would like to live until baby is a few months older.

FULL OF PRAISE.

Visited one of our mothers, who has just got her seventh child; she is full of praise for all God's goodness to her—yet how many would be murmuring at their hard lot. Seven weeks' ago her husband died, after a long illness. One son, of ten years' old, has an abscess on the hip from a fall, and a little girl, of four, has been ill for months, and is not likely to recover; and they have nothing to live on but what the parish allows them. Yet she thanks God that He has given her such a beautiful baby; that the little boy and girl have been taken to the hospital, where every one is kind to them; and that her husband, during his illness, learnt to know and love Jesus, and, when dying, told them how glad he was to go to Him.

The next extract brings before us an instance of God's gracious, but solemn dealing with a wayward one.

ANSWERING BY FIRE.

Four years ago, the Spirit of God stirred mightily with a young girl, a member of a weekly Bible-class. She asked the Lord to take her heart one night; but was so frightened afterwards, as she was engaged to an ungodly young man, that she left the class, and soon afterwards married him. She became harder than ever, although several efforts were made to win her, especially at the birth of her first child. About two months ago, she left her eldest girl, three years of age, and her lovely babe of six months old, tied in her little chair, quite safe apparently, while she got something for her husband's tea; she was not away more than twenty minutes, but upon her return her little idol was no more. By what means no one ever knew, but there her little darling was burned to death—no beauty to be seen, the babe was almost a cinder. Prayer was immediately offered for her, that the Lord would bless this scourging. It was so; the moment she saw the lady, she thought of the Lord she had neglected. Light shone into her heart so speedily, that soon tears for sin flowed more copiously than for her loss. She gave herself once again heartily to the Lord. A decided change has taken place; she is now regular at the meetings, and for the first time came to the Lord's-table at the Conference.

This incident has been helpful to us in work, it might be so to others. "I the Lord am a jealous God."

ROYAL MERCHANDISE.

BY REV. W. E. BOARDMAN.

STRANGER things have happened than that a young man, just setting out in life, should think silver and gold, if only he could get enough of it, the very best merchandise for him. A thing far more rare did occur in the case of a young man just starting in the world, with every opportunity and advantage imaginable. A young king just exalted to the throne, the heir of immense wealth and power, made choice of another and better thing altogether than gold—yea, than much fine gold. And this is his own estimate in riper years, after he had tried both, and a great deal besides.

Can you tell me what this better merchandise is?

"Yes," you say; "it is wisdom."

You are right. But are you sure you mean what the young king did by wisdom?

"Yes," you answer. "I know it is not human wisdom, for much fine gold is the best merchandise that can bring. It is wisdom given of God."

Right. But how given?

"Given in answer to prayer, as promised by James; and as given to Solomon, not sparingly, but an abundant stock for everything always."

Ah! I feared you did not understand the matter. It is not wisdom in stock at all, but a heart like that of a child who has no confidence in himself, but all confidence in his father; so that he goes to his father for counsel and guidance at every turn, and then follows it in all things; a heart to look and listen to God, and let Him lead into knowledge and in judgment, decision, and action in everything. This is a wisdom which makes one not himself the capitalist, nor his own resources his capital, but which takes the capital of God himself as his own, and makes use of it at every step in all the affairs of life.

This is precisely what the young king did. And yet, alas for him! he did it only in relation to his public life as the ruler of his people. If he had done it also in relation to his domestic affairs, how much it would have saved him!

Yet is it not a strange thing that he, just exalted to the throne, recently married to an Egyptian woman, the daughter of a king and the worshiper of a strange god; he, educated in all the wisdom of his day, and having all the wealth and power that his father had gathered up and handed down to him, should have counted it all dross, or, in the apostle's stronger expression, dung, that he might win God's wisdom in the administration of the affairs of his kingdom?

One can hardly conceive such a thing to be possible, looking alone at Solomon himself. But there is that in the case which makes it after all the very thing to be expected from him. You remember his choice, and the place and time in which it was made. At Gibeon, in the great national feast. Really, it was at the Pentecostal closing of an eight days' national union open-air meeting convention. The temple had not been built. Gibeon remained the national religious centre. There were the altar, the ark, and the tabernacle. Thither went up the tribes, every one. It was thoroughly union. Not Judah alone, though Judah had stood alone the first seven years of David's reign. Nor Ephraim alone, though Ephraim thought they were the people and ought to come to them. No tribe stood aloof because of any difference in doctrine, or rites, or ceremonies. Nor was it then as it has been since, but is not to be always, that not many wise, not many mighty, not many rich, were among them. No, but rich and poor, high and low. King, priests, princes, nobles, and people, all were there. They must have had a glorious time; they came not empty-handed. Already the very wisdom asked for by Solomon had stood David instead of his own, and enabled him to complete the inner conquest of the land, and to round it out to the promised boundaries in full, and to fill it with prosperity, so that brass had become as stones for abundance, and silver as brass, and gold as silver; and the people could offer like nobles, and nobles like princes, and princes like kings, and Solomon did offer a thousand burnt-offerings. Day after day the power of the presence of the Lord grew upon them until, when the end drew near, there must have been a national pre-fulfilment of the words of Joel, spoken so long afterwards, the Spirit upon them all; old seeing visions, and young dreaming dreams. One young man did dream, we know, and no vain dream was it. The Lord appeared to him and said, "Ask what I shall give thee?"

Ah! that was indeed a blank check for you.

"For me?"

Yes, for you, if you will take it, and are prepared to fill it up as the young king did. For you as truly as for him.

"And how did he fill it up?"

He began by acknowledging that he was what he was by the grace of God, not at all by any merit of his own; that he was king because of the favor of God for his father David.

Ah! that was a right beginning. Not on your account, but on that of our David—Christ the son of David—this is our true starting-place; and he went on by confessing that the people over whom he was king were not his own, but the Lord's—"this THY so great a people."

This is the true way to proceed. He went a step further in confession, saying, "I am but a child, and know not how to go out or how to come in."

"Strange acknowledgments these! How could he make them?"

We must consider the precious days through which he had been passing in the great open-air assembly, and how God had been teaching, trembling, subduing him, until already he saw, as Job saw after the interview with the Lord in the whirlwind, and as Isaiah saw after his vision of the Lord on the throne, that he himself was nothing as to his own righteousness, power, knowledge, or wisdom, and that God was everything. And he saw that it would be true wisdom to become so joined with the Lord, and brought into constant intercourse with Him, as to be able at all times to avail himself of the resources of God. Therefore his request was, "Give me an understanding heart, that I may judge this Thy so great a people."

The meaning of this is altogether different from wisdom in stock. In the margin it is "a hearing heart." It means a heart to hear and understand from God at all times, on all occasions, what is right and what to do. This is, a heart to be in the hands of the Lord; taught and led and used by Him in all things. This it was with Solomon, only his "all things" was limited (because this was all he felt his need for) to the affairs of his government.

Many a one has been taught this same great lesson in assemblies very like, yet very unlike that at Gibeon. There is a Divine wisdom in continuity in our feasts when they are truly the Lord's. And we are learning something of this in these days of ours. Yet there is room to learn a great deal more.

Many have learned this lesson in broader application than Solomon did at Gibeon. They are learning their own nothingness, yea bankruptcy, as to wisdom and complete success, in their domestic, professional, business, social, and religious spheres, as Solomon did his, as a king and a judge. And they are learning also that in all Christ is all.

Solomon, when the two women came to him, each claiming the living child and disclaiming the dead one, could, with his hearing heart appeal to the Lord to show him how to proceed, and to make him understand how to proceed and what to do at the moment. So they who desire a good wife, or husband, and they who have peculiar children—and whose children are not peculiar?—and they who have wives or husbands quick in temper or arbitrary in disposition, or scolding or sullen, or any other thing hard to manage; and they who have large households to provide for and govern, or difficult things in their business or profession to understand and to do, and delicate questions and relations to settle in social life, if they have learned the simple lesson of true wisdom, can come and do come at once with each case to the Lord, with a hearing heart, and are made to understand exactly what is to be done.

And oh, how wonderfully and blessedly it works! Would that every man, woman, and child understood it. If Solomon had only felt his need and learned the same lesson in his domestic affairs as in those of his kingdom, he would have taken counsel of the Lord before he married at all, and would not have taken even one strange woman, much less a thousand, and he would have been saved from being led, as he was in his later days, by his loves and his strange women into abominable idolatry, and his name would have come down to us free from the cloud that is upon it to this day.

May we all hold all as the Lord's, take Christ as all, count ourselves nothing, and so take counsel of Him in all things; then shall we prosper and be happy, and our God will be glorified.—(*Times of Refreshing.*)

THE BAPTISM OF THE SPIRIT.

BY CHARLES FOX, M.R.C.S.

To the glory, I trust, of Him whose love and power it exhibits, I feel it right to give some account of the Baptism of the Spirit (distinctively so called), which I was privileged some time since to receive. It was so blessed, so real, so wonderful that, although the subject of it, I have hitherto shrunk from describing it, and now approach it with mysterious awe. How could such a plenitude of grace unmerited be for *me*? May my love and gratitude be ever new!

I was brought up under the best influences, where I never heard a bad word or saw an ill deed except

my own. Every influence conspired for my good, and I myself was the only enemy I had.

Such was the moral tuition I received that I am unable to give a guess as to the moment when I was converted; it seemed indeed like a *gradual* work, but it certainly took place.

My lot was cast in the Society of Friends, and I was very deeply in love with its principles, and a young Jeremiah for the cause of truth, not knowing that this was to be served effectively in a very different way. Of conversion, as now accustomed to regard it, I had hardly heard—and all that affected the soul was most mysterious, so that when I was drawn out at any time in spirit before God, it was rather dreadful than anything else. I began to have an overwhelming sense of responsibility and to seek to *feel*, and to toil hard in prayer, as the disciples did in rowing, before Jesus came and wafted them across the sea.

The views of Christian Truth I traditionally held—since my forefathers had many of them suffered grievously on their account ever since they were proclaimed—were such as it would seem one could hardly profess and yet be (in great part, at least) unrenewed. To those who have thankfully followed the awakenings of latter days, out of the excess of human instrumentalities towards a spiritual religion, a personal one, consisting in communion with God, unbroken, and consequently implying the being "preserved blameless" and the being led by "the Lord alone," those opinions will not seem strange. And thus it came to pass that I studied and defended from Barclay, &c., the great doctrine of Perfection, though I never remember to have asked myself if I was perfect, and *why* I was not.

When Mr. Smith came over I was greatly stirred. My heart was then a battleground of Christ and Satan, as to which should possess it. Meanwhile, I suffered many things of the physicians to whom I went, and was greatly perplexed and tried. Intellectual—nay metaphysical—difficulties arose, and I almost lost the cable of faith. I heard R. P. S. again and again, each time thinking myself satisfied and still finding I was not. The preacher seemed a magician, yet I felt that he had the truth. Then his wife came over, and I talked with her on the things of God like Talkative in Bunyan; but, as my experience was still like his who might swallow a sweet nut *in its shell*, when she came to put a query *direct* I was put to confusion—and got away. I went to hear her, and she wondered that she never (in response) heard me; *I knew* I had but "a name to live." I was not wholly the Lord's, and so the blessing which consists of His rich presence could not be mine; I lacked in faith—and therefore in all else, as he who has no key may be poor amid locked treasures of which he loves to speak.

Then came the glad tidings of Oxford. By this time, as the hart for water-brooks, I longed for the Baptism of the Spirit—which this Convention was called to obtain. I therefore went with full expectation of having it. Meeting after meeting passed—most blessed times, but still leaving that void unsatisfied which God alone can fill. I have been deceived often since in thinking I had not the blessing, but I could not be deceived in thinking so then. I only longed daily more ardently, and grew, doubtless, unceasingly prepared, that, in His own time, God might fulfil my prayer and come in to abide with me for ever.

It was not in a great gathering, or under a great sermon, that the Sanctifier came. I was bowed with others in a small but crowded side meeting to wait for the promised gift. I was inwardly *preparing prayer*, to follow others, but another stepped down before me; and then, ere I could begin, another dear Christian had faith to *praise* for the Baptism as coming *now*, at which instant the words were breathed within my heart (to my unutterable joy), "*Receive the Holy Ghost!*" I rose as quickly as I could; the Lord had come suddenly, though I had "waited for Him," to His temple—it could be none but He, and He brought His own tokens with Him.

I could no more tarry with men at that moment than the woman of Samaria could at the well to which she had come to draw. My heart was so full of God's manifested presence that I would be alone with Him. So I wandered into Oriel College, where, antiquary though I was, I looked above men's old buildings to the heavens, and seemed half-translated there. For half-an-hour I walked up and down in that classic sequestered nook, unable to say anything but "Praise to God!" without intermission. And then for half an-hour more I sang hymns and praised Him. I seemed to see fire burning the uncleanness all away—the past seemed quite gone. I was in a sea of joy—what those who experience it, experiance usually in death.

Thence I wandered to another venerable pile, and resting there in Christ, unmindful of earth, as a man approached like a gardener I asked him *where* I was. He answered in the simple word, so full of meaning he little guessed to *me*, "Jesus!" It was *so*, indeed. I had had manifestations of God's love or power or the like before, but this was the manifestation of God *Himself*; I was encircled in glory and unutterable bliss.

That day I passed a gaudy pageant in the streets and never did show look more dingy and mean. It seemed to me as if the poor old tinselled world passed by.

I must not now go into the results. I had temptations afterwards; I began to burn in fervency of prayer and effort for others; my petitions and words were blessed; my joy appeared visibly, and was taken notice of by others; and I was now taught daily lessons, seeing God in everything, ewhil the page of Scripture shone with unwonted beauty and light.

Suffice it to say, the effects of the outpouring were such as others have described; above all, I found my corrupt inclinations gone, and all things become new, *and all of God.*

Such baptisms have been given many, and are offered to each. Mine resembled that in Dr. Mahan's book though it is by no means the type of all. Without it, I could never easily have believed such descriptions: with it, I know that they *cannot* be overdrawn. For this, I think, would be impossible, since the things which God hath prepared for us, and will reveal even here "by His Spirit," are not only impossible to be conceived by the natural heart or beheld by the human eye, but also, I imagine, beyond the power of man's pen or tongue to proclaim. To God be all the glory!—(*Divine Life.*)

WILL.

It belongs to the very nature of the human mind, to attribute any change which we behold, to something. That something we denominate the cause. It may not be itself the cause, only instrumentally, unless it is the will; and when it is not the will, then we must trace our way back through the instruments, till we reach the real seat of power; and we shall always find that to be the will. My motions, my speech, my walking, are changes, and no sane man supposes them to be *uncaused*. My motions are an effect. My spirit is the cause. The cause of all the changes in the universe is God. All these changes are effects coming from something, and that something (whatever it be) is God. He is the great first cause of all things. But he has delegated to me a little power, for a time, over a few particles of matter, which I call my body; and by the exercise of that power I can move. My agency is only a subordinate agency, limited, and not lasting. It may last till I die, but no longer; and then I must account for my stewardship. It extends only to my own flesh. I cannot make a stone or a clod of earth move, by my willing it, as I can move my material frame. And, dependent creature that I am, I cannot move my material frame, except by the mysterious power of my spirit which *wills* it,—a power not my own, in the sense of independency, but only in the sense of subordination. But in this subordinate sense, I am the cause of my own actions, and accountable for them,—sometimes to men, and always to God.

"Now, just on this ground of common sense, my motions are all evidences of the existence of my spirit, which has power over them; and the great motions of the universe are all evidences of an unseen Spirit, which has power over them. That unseen Spirit is God. These changes of the universe are visible. Our senses take note of them; and therefore our senses, though they cannot directly reach the Divine being, can reach, and reach everywhere, those changes which are his effects and demonstrations of hi-existence and mighty power. These changes of the universe are effects, by the common consent of all mankind. Being so, they must have a cause; they demoustrate the existence of a cause. And whatever that cause be, it is God. Our senses come in contact with the effects; and now, who shall maintain that we have not as good evidences about God as if our eyes could behold him? It may be less sudden, less startling, and hence less impressive evidence; but is it not as good? May I not be as certain as if I saw him? Do not I know that a cause of visible changes is operating just as well as I know the effects which I behold? And the cause of these effects you must either allow to be the Deity, or you must maintain that dumb matter, mere dirt and rock, has reason, and will, and power of motion of its own. And, coming in contact with these effects constantly, as I do, I certainly am unable to perceive why I do not positively know there is a God, as well as I know there is a sun that moves, or a drop of rain that falls.

And now, what *is* power? or, where does it lie? or, what wields it? And the answer is, power lies in the spirit—not in matter, but in spirit. The power by which I move a muscle does not belong to the muscle itself. The muscle is only an instrument which obeys that act of my spirit which I call my *will*. My will is that mysterious thing with which my Maker has invested me, and by which I can move. The will is the power. We cannot move a single atom of matter in the universe without it. It has a *direct* power over our bodies in health, and till we die, and an indirect power over a little other matter. Acting indirectly, our will can bring our bodies, or some portion of our material frame, into contact with other matter; and thus we can effect some changes in that other. The stones we lift, the mountains we level, the ships we build, are all lifted, and leveled, and built by the power of our will. You bring your hands, or feet, or some other portion of your body into contact with some other matter, the lever, the screw, the pulley; and thus you *willingly* employ these contrivances to do what you could not do without them. But the lever, the screw, the wedge, the pulley, have not an atom of power in themselves. Nobody ever saw them doing anything alone. It is will, it is spirit, which employs them. The will first formed the contrivances themselves; and could not form them so as to invest them with power to work alone. And the will, in every instance of their operation since they are formed, must come along with its continued power, or they will do nothing—can do nothing. They have no power, because they have no will. You have, then, this great, universal lesson, power resides only in mind; all power exists in spirit, and in spirit only.

God's will is his power. He employs his power directly or indirectly, as he pleases. He can use instruments, or do without them. He has no need of them, as you have. The direct power of your own spirit is limited; it is limited, as I said, to the few particles of matter which make up your mortal body and if you would move or change anything beyond that, you must contrive some mode to bring your material body into contact or some connection with it. But God, the unseen, eternal Spirit, is able to bring the power of his will to bear directly upon all things—as directly as the power of your will bears upon the body it moves. If he should will it, nothing would be, except "that high and lofty One who inhabiteth eternity!" Oh! who would not have this God for his friend? That God who "spake and it was done," who "commanded and it stood fast," who said "let there be light and there was light,"—this God is love. I hear a voice coming from resurrection lips, "all power in heaven and earth is given unto me; go ye into all the world and preach the gospel to every creature, and, lo, I am with you alway, even unto the end of the world. He that believeth shall be *saved*—though he were dead, yet he shall live again." Blessed words! Blessed Savior! Open your heart to this message. Take this offer. Poor sinner as you are, weak mortal, being of a day and soon to lie in the dust; cast your immortal soul upon the power of this Christ to save you from eternal death and give you life evermore!—*Spencer's Sketches.*

HOW TO RESIST TEMPTATION.

BY REV. A. LOWREY, D. D.

First, keep out of temptation's way; that is, avoid presumption. Many professing Christians provoke temptation. They put themselves into such relations to companions, places, and dissipations, as to invite attack. They "set on fire the course of nature," superinduce conflict and the mastery of some giant sin, and then complain of the trials of life.

They eat tainted food, and breathe a malarious atmosphere, and then pray for health. They break down their principles, undermine their tastes, and inflame their passions, and then deprecate the dangers of this wicked world. They plunge headlong into evil associations, and then imploringly ask God not to lead them into temptation; but to deliver them from it.

What would you think of the consistency of a boy who would throw stones through a hornet's nest until the air is filled with humming exasperation and flying wrath, and then ask his father to keep the hornets away, appease their anger, and neutralize their sting? Such ventures would be pronounced folly, because it is the nature of such aggravation to punish interference.

Can we place any higher estimate upon the sense or sincerity of a man who chooses to live in continual proximity to sin, and voluntarily invites seduction by placing himself in direct contact with the

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allurements, fascinations, and corruptions of the world; and yet deplores the perverseness of society, and prays for divine interposition that he may not be overcome and destroyed by it? As well might he put his hand in the fire, and pray for grace to keep it from being burnt.

The time will come, no doubt, when "the child will play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den," but the millennium has not yet dawned; and it is quite probable that a good many hard days' work, and fierce conflicts, are between us and its rosy light and splendid deliverances.

One of the most delusive tricks of the devil, or fallacious conceits of men, as the case may be, is the supposition that Satan may be foiled and sin abated by compromise with evil. Under the influance of this sophism, there is a perpetual attempt in society to make vice simulate virtue. The natural blackness and deformity of sin are made to shade off into the beauty of the vermilion, the purple, or the immaculate witness of the snow. It is dressed up in the livery of innocence, and taken into the home, the Church, and the social circle, under an assumed name. It is made to travel *incognito*, and wear a false, but beautiful and bewitching face. Hence, the youth and Church members are told that they must not play faro-bank, but they may play faro. That is, they must not gamble but they may indulge in euchre, chess, and games of chance, as a pastime. They must not become a party to the vulgar dance or public ball, but they may go the whole figure in the drawing-room; the place and company make the difference. Besides, the goddess of fashion has a wonderful metamorphic power.

They must not drink whisky as a common beverage, especially it must not be drank in a saloon or public place; but the pure juice of the grape may be sipped at a wedding or dinner-table.

(*To be continued.*)

TELEGRAPHIC NEWS.

London, November 1st: Mr. Gladstone made a speech yesterday at Rhyl, in North Wales, during which he declined to give the Government his confidence in the Afghan question, and complained strongly of the absence of any authentic information on the subject. The occupation of Quetta, he said, justified the displeasure of the Ameer of Afghanistan, and that Russia, in his opinion, was the greater offender, because she had violated her engagements by sending an Embassy to Cabul. The saddling India with the expenses of defence against imaginary dangers he said will be a monstrous injustice.

St. Petersburg, 2nd: A portion of the Russian Press protest against any direct assistance being given to the Amir, and advocate a benevolent neutrality on the part of Russia.—The *Golos* advises the Russian Government to prevent a war between England and Afghanistan.—The Russian Army in Armenia has been reduced to a peace footing.

London, 2nd: A great fire broke out yesterday in the Maynooth College, and destroyed a whole wing.—The new Egyptian Government loan of 8½ millions sterling has been contracted with Messrs. Rothschilds.

3rd: A difficulty has arisen between England and America, concerning the Newfoundland fisheries. A despatch has been received from Mr. Evarts, American Secretary of State, in which he regrets occurrence coincident with the settlement of the Halifax fishery award. The New York press advocate non-compliance until settled (sic.)—Count Schouvaloff has gone to Livadia, and a report is current that he will be appointed Vice Chancellor.—The insurrection in Macedonia is extending, and the insurgent forces are well organised.—The transport *Malabar*, which had started for Bombay, has been delayed owing to an accident.

4th: The *Times* deprecates the impatience of India in the Afghan question, and says that the garrison will not be unsupported should the Ameer prove unyielding, but adds that the Home Government must decide whether the time has arrived to close negotiations with Afghanistan by a declaration of war.—There is no truth in the report which has been current that England has asked the Powers to assist her in enforcing the Treaty of Berlin.

Rome, 4th: The *Diretto* announces that France has made a proposal to the Great Powers to mediate on behalf of Greece, and that Italy and Germany have consented to it.

London, 5th: In a speech by the Financial Secretary for War at Abingdon yesterday he stated that the ultimatum which England has now sent to the Ameer informs him that he must dismiss the Russians from Afghanistan and preserve the neutrality of his country.

London, 6th: The diplomatic correspondence which has passed between M. Waddington, French Minister for Foreign Affairs, and Lord Salisbury concerning the latter's announcement of the occupation of Cyprus by the English, has been published.—M Waddington, in his reply to Lord Salisbury, requires that England should give definite assurances respecting French interests in Syria and Egypt. Lord Salisbury has expressed his desire to cordially co-operate with France, and especially as regards Egypt.—Consols yesterday closed at 95¼, being a rise of one half.—The *Globe* has published a statement that the true story of Sir Lewis Pelly's Mission to Peshawur is as follows:—The British Government, through Sir Lewis, demanded the establishment of British officers at Herat, Candahar, and Balkh, but in consequence of the Ameer's well known objection to our being represented at Cabul, the matter was not pressed as far as regards that city. In addition to the above demand, England offered to conclude an offensive and defensive alliance with the Ameer, to restore the subsidy granted to his father Dost Mahomed, and to guarantee the succession of Abdulla Jan to the throne. The Ameer, however, declined to accede to any of these proposals, and complained that England had always sided with his enemies, and furthermore he complained of the occupation of Quettah by the English. The negotiations were then broken off with the Ameer, and nothing has been received from him since until his reply to the Viceroy's letter asking permission for the British Mission to visit Cabul.

Washington, 6th: The State elections have been carried by the Republicans in the Northern States by a large majority. In the Western States the Democrats have been victorious, and in the Southern States the Democrats have also gained the day, but by a reduced majority.

London, 7th: A Cabinet Council is summoned to meet in London to-day.—The *Times* warmly approves of the appointment of Sir Sam Browne to a division in the Peshawur Valley, as also of the other Commanders who have been appointed on the frontier.—Latest advices state that the insurrection in Bugaria is extending.—Consols yesterday closed at 95¾, being a rise of a half.

PASSENGERS SAILED.

Per P. and O. Str. *Hindoostan*, 4th:

For Southampton.—Conductor S Sparrow, Mr and Mrs Skinner two daughters, and two sons, Major and Mrs Aitkinson, two children, and two infants, Assist Apothecary J Shore, Mrs Sanders, one child, and infant, Mr and Mrs W Chapman, Capt R T Briscoe, Mr Clutterbuck, wife and three children, Private Edwards, Messrs T W Wood, L A Howard, W Heald, Clark, W J Naules, S E Birch, R Sing, J Richardson, and Shinn.

For Brindisi.—Mrs Branson and child, A Gentleman, Messrs M P Lucas, H M Kisch, Bennie, J Landale, and P S Fitzgerald.

For Venice.—Major J D Johnstone, Miss Barton, Mr and Mrs P P Macindoe, Col Miles, Capt W A Salmon, Messrs George H Yule, J P Reid, Barton, H Buttesworth, J A Liebler, Chas Smith, and Masotti.

For Lucz.—Rev and Mrs W Crawford Bromhead.

For Aden.—Dy Surg-Genl Moore, Surg-Major Green, Mrs Green and three children, Dathoobbhoy Dossa and two Friends, and Rustomjee Byramjee.

PASSENGERS ARRIVED.

Per P. and O. Str. *Bokhara*, 6th:

From Southampton.—Miss L Beecher, Mrs Kennedy and infant, Miss Lane, Miss Woodhouse, Mr and Mrs F Denles, Captain and Mrs Cotton and child, Miss E Sanders, Mis O Sanders, Mr and Mrs J Le Poer Beresford, Miss Clarkson, Miss Fraser, Miss Linter, Miss Ffolliott, Miss Doyne, Rev C H Badham, Mrs A Anderson and infant, Miss Ingle and sister, Mr and Mrs J Y Davidson, Mr T W E Bowcroft and two children, Lieut R and Mrs Bevan and infant, Mrs Chesnaye and child, Capt Bridges, Miss Fraser, Capt Graham, Master Hewett, Miss Pohl, Mrs Repton's child, Hon G Vernon, Capt Des Barres, Capt Duthey, Capt Leach, Mrs Harris and child, Mr and Mrs Loftus, Mrss E Hall, R W Woodhouse, Wavell, Reynolds, Currie, Campbell, Glass, Palliser, R M Downie, Campbell, Ffolliott, T Crashaw, Carter, Messrs F C Anderson, A T Rind, H L Miller, J Caird, C B. T D Barnes, Foster, C A Turner T Crowley, H R Dawson, J Paterson, H Field, J S Hewett, W Beinston, F Latrielle, R Ingham, J Holt, Burke, J W Howell and W Houghton.

From Brindisi.—Two Misses Jenkins, Col and Mrs Godby, Miss Spear, Miss Vere, Miss Meyrick, Miss Hall, Miss Penny, Col G de F Falconnet, Lieut and Mrs Forbest, Lady Browne, Major Eckford, Col Williams, Major Lance, Mr and Mrs Holdsworth and two infants Lieut-Col Bell, Col Newbolt, Mrss R H Pawsey, Moffitt, L Hall, Drysdale, Horsley, Church, Messrs R H Forrest, J P Thomas, G L Thomas, A H Tyndall, J G Grant, A Penney, H A Ackworth, C Vincent, W H F Horsley, H A F Smyth, Tytler, Belchambers, Wadia, C Jackson, Darlingson, Harrison, W Thompson, Craig, J H Thompson, Druet, Simpson, and Finck

From Venice.—Col J Crofton, Miss Steele, Capt Waterhouse, Bishop of Madras, Mr and Mrs Wilson, Lieut-Col A W Montagu, Mr and Mrs G W M'Gregor, Miss Gell, Lieut-Genl Utterson, Lady Meade, Messrs F Smyth, E Walker, Ralph, and E G Sheward.

From Malta.—Mr H L Dampier.

Domestic Occurrences.

BIRTH.

SMITH—November 4th, at Chowpatty, the wife of Mr. Sydenham Nesbit Smith, H. M.'s Customs, of a son.

MARRIAGES.

CORBETT—HAWKES—October 31st, at Byculla Church, Bombay, T. B Corbett, to Mary Frances, only daughter of the late Z. C. Hawkes, Esq.

BUCKLAND—BALFOUR—November 2nd, at the Cathedral, Bombay, by the Rev. A G Lewis, George William Frederick, fourth son of C. T. Buckland, Esq, C. S., of Calcutta, to Cecilia Henrietta, only daughter of Mackintosh Balfour, Esq, of Bombay.

DEATHS.

REID—October 27th, at London, L R. Reid, late Bombay Civil Service, aged 79.

MORRISON—November 4th, at the European General Hospital, Captain William Morrison, of Greenock. Commander steamship Koina.

HOLLOWAY—November 6th, at Bombay, Mr. Harry Robert Holloway, aged 22 years and 8 months.

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